

II Those Homo sapiens who are minimally conscious of the self--given the fact that the behavior of the Homo sapiens of this group is to a certain extent mediated by reactions on the conscious level they are to some degree capable of responding to the world with judgment/analytically which means that their world is not a wholly chaotic/biological world but it does not mean that the Homo sapiens of this group are interested in and capable of creating autonomous-aesthetic phenomena. Unlike those Homo sapiens who are not at all conscious of the self however the Homo sapiens of this group are capable of making some of the rudimentary distinctions that are necessary for Homo sapiens to make before Homo sapiens can become interested in and capable of creating works of art. Homo sapiens who are minimally conscious of the self and who are capable of regarding the world analytically for example acknowledge the existence of four kinds of phenomena the existence of which is not acknowledged by those Homo sapiens who are not conscious of the self namely one phenomena that do not pertain-to-life (for the Homo sapiens of group one phenomena exist only to the extent that they pertain to the life of a given Homo sapiens or group of Homo sapiens) two phenomena that are not near-at-hand (for the Homo sapiens of group one phenomena exist only to the extent that they are within the territory so to speak of a single Homo sapiens or a group of Homo sapiens) three phenomena that are not near-at-hand that pertain-to-life four phenomena that are not near-at-hand that do not pertain-to-life. In addition those Homo sapiens who are minimally conscious of the self and who are capable of regarding the world analytically (unlike those Homo sapiens who are not conscious of the self) evaluate all phenomena whether they are near-at-hand or not near-at-hand not exclusively in terms of their potential to satisfy instinctual needs of Homo sapiens rather in terms of their potential to satisfy conscious and unconscious life needs of Homo sapiens--which means (1) that a phenomenon that is not near-at-hand but which can satisfy a conscious or unconscious life need of a given Homo sapiens or a group of Homo sapiens can be regarded by those Homo sapiens who are minimally conscious of the self as a phenomenon of value (2) that Homo sapiens who are minimally conscious of the self can be interested in bringing into existence (capability of doing so is taken for granted) a phenomenon that does not satisfy a conscious or unconscious life need of a given Homo sapiens or a group of Homo sapiens.